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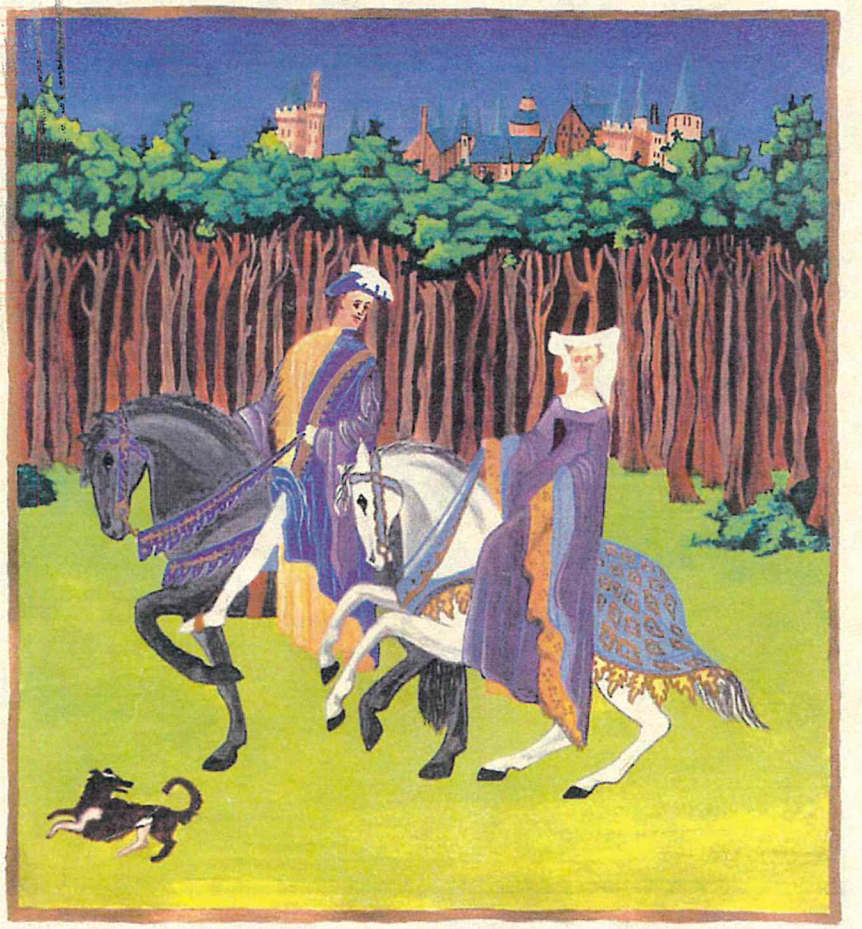
The Tossspot

A Publication of the Barony of Unser Hafen

www.unserhafen.org



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minister of children
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Cover Art by Lady Damiana

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Garin

Equestrian Champion
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Lady Rivkah Cantor

Bard
Lady Rivkah Cantor

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This is the July, 2007, issue of the Tosspot, a publication of the Barony of Unser Hafen of the Society for Creative Anachronism, Inc. (SCA, Inc.). It is not a corporate publication of SCA, Inc., and does not delineate SCA, Inc. policies. The Tosspot is available from Mark Breuer, 7133 Brittany Drive, Ft. Collins, CO 80525, TheTosspot@comcast.net.

Submission deadline is the 20th of the month for event announcements, articles, and artwork. Officers reports are due at officer's meeting.

july

1 UH Gathr Fighter/ Fencing P	2	3	4	5 Populace Meeting	6	7 Glory X
8 Fighter/ Fencing P	9	10	11 BF Gather	12	13	14 Lonely Mtn Defender
15 Fighter/ Fencing P	16	17 BF Office	18 BF Gather	19 officers meeting	20	21 Caer Galen Defender
22 Fighter/ Fencing P	23	24	25 BF Gather	26	27	28 Baron's War
29 Fighter/ Fencing P	30	31				

august

			1	2 Populace Meeting	3	4
5 UH Gathr Fighter/ Fencing P	6	7	8 BF Gather	9	10	11 St. Sebastians
12 Fighter/ Fencing P	13 Dance and Revel at CSU!	14	15 BF Gather	16	17	18 Clann War
19 Fighter/ Fencing P	20	21 BF Office	22 BF Gather	23 Officers meeting	24	25 Here there be Dragons
26 Fighter/ Fencing P	27 Dance and Revel at CSU!	28	29 BF Gather	30	31	

Calendar Notes

For up to the minute information visit the Baronial web site at www.unserhafen.org and the Kingdom website at www.outlands.org.

Bofharrach Calendar:

2nd Tuesdays of the month: Officer's meeting at Open Arms, 2114 42nd Ave. Greeley, CO 80634. Public is welcome. Garb is not required. Bring munchies!

Fighter Practice, Baronial Gathering, and Baron's Whim Tourney

Join us on the 1st Sunday of every month for heavy and light fighting,, marshall arts class, Baron's whim tourney, announcements and/or brief court, then we all go out to eat! Garb encouraged
Fort Collins Library Park, East Olive, 2-blocks east of College Avenue.
Time 1-5 pm, Sundays.

Event Dates

July 20-22
Caer Galen Defender (Caer Galen) Cecily 303-530-2410
July 21
Blackwater A&S (Blackwater Keep)
July 26-29
Baron's War (Dragonsspine) Kiara 719-494-7756
July 28
Artemisia 10th Anniversary Party (Artemisia)
August 10-12
St. Sebastians (Hawks Hollow) Cecilia 303-433-0132
August 17-19
Clann Wars (Nahrun Kabirun) Corbin 505-621-2388
August 24-27
Here There Be Dragons (Plattefordham) Balthazar 307-797-3988
August 31-September 1
3 Stags Autumn Battle & Faire (Caerthe) Mirianna 303-394-4003
August 31-September 1
Wardens of the Western Gate (Fontaine) Mariah 505-334-1955
September 8-9
Fall Crown Tournament (Dragonsspine) Cassandra 719-591-0594
September 7-9
Longs Peak Scottish Irish Festival & Demo (H. Hollow) Cecilia 303-433-0132
September 15
Harvest Festival (Ravenhyrst) Sancha 720-535-5903

For Gathering & Practice Information

Fighter Practice -THL Eliahu ben Ezra (970) 568-3950 aedhanwolf@yahoo.com
Fencing Practice - Lord Nicholas Fenix (970) 377-9589 Star_Phoenix7827@yahoo.com
Equestrian Practice - Ann the Terrible (970) 402-3437 pianokat3@yahoo.com
Archery Practice - Lord Uilliam MacMillan (970) 622-0132 colby0132@msn.com
Bofharrach - Lord Saito Takauji (720)841-6947 Saitotakauji@yahoo.com or

Anthem to Unser Hafen

a song by Lady Llamrei Aethnen in honor of Unser Hafen's elevation to baronial status
(to the tune of "Now I See Thy Looks Were Feigned", with apologies)

From the shores of the grassy sea,
From the mighty mountain's feet,
Rose a village, then a tower.
Now a castle guards our bower.
Joyous Outlands, your holds are fair,
But Unser Hafen's beyond all compare.

Refrain: Strong portcullis, golden wall,
Guard our haven, home and all.
Strong portcullis, golden wall,
Guard our haven, home and all.

Orchards, cattle, fields and forest tall;
Treasures these, but prized o'er all
Folk of diverse skill who wield
Every craft in every field.
Warriors brave their lives bestow
To guard them well with sword, rapier and bow.

In Unser Hafen, barony fair,
A knight so noble governs there.
Hail Sir Kevin, baron bold
With warrior's heart and harper's soul.
Generously he rules his land
With scholar's wisdom and artisan's hand.

Mortar and Stone

by Pendar the Bard

Go to the front lines of battle we're ordered;
The first to face glory or death in the fray.
Our King blocks the risk to his realm from invaders
With our golden portcullis to stand in their way.

Chorus:
So let foemen be wary who see us before them.
They'd waste far less strength breaching mortar and stone.
For when bold Unser Hafen stands close at the ready
The courage that binds us cannot be torn down.

Of mortar and stone are the walls of a castle
Yet even the strongest may fall to a blow.
But a portcullis shields us with bars if cold iron
And its teeth fall like spears crushing all those below.

Chorus:

When battle is over we stand with our brothers;
We honor their praises though each of us knows
That though it was kingdom that called us to battle
We fight for our house, it's from there our strength flows.

Chorus:

Sex and Weddings in Ancient Ireland

by Lady Lughbec ni Eoin
of Bofharrach
(Originally publised Sept-Nov 1995)

Lest ye think that "some things never change", let us go on a journey back to Ancient Ireland and muse the sexual and marital practices governed by a legal and moral code known as the Brehon Law (bray' - hon). This law existed in some form in Ancient Ireland from the time of it's first occupation by humans to about the time of the coming of the Normans in the Twelfth Century. The focus time period that I am writing of is the Fifth Century (just before the advanced thrust of the Roman Catholic influence). This research was instigated by my desire to recreate in an Irish Celtic Fifth Century Noble Wedding and some may find these customs "engaging".

In sex and marriage, which were almost interchangeable concepts in Ancient Ireland, the Brehon Law provided well for the support and continuance of the family. In case any modern person considers cows a matter of hilarity, keep in mind that Irish society at this time period was a totally rural society where the cow was their standard of all monetary value. The cumal (kum' al) was the highest unit of measure equaling six to eight seoit (set), with each seoit equaling half a milch cow (cows giving milk)- or one virgin heifer. Irish society was divided into multiple distinct classes with each individual maintaining an enechlann (en'ek lan) or honor price. Those with the highest honor price were the Chieftains, or heads of the clan. These Chieftains were the rulers of the tuath (*too' ay), which loosely translates into petty kingdom. Their honor price was set at seven cumals, which adds up to at least 42 heifers! This honor price was the amount paid to ones kin should you be killed or irrepairably damaged. I mention all this because this was also the basis for all contracted exchanges which included marriages.

One's familial relations were paramount. The family was the basic unit around which all else was arranged. Someone leaving their own kin to set up with another's was too serious a matter for the community not to be concerned. Therefore, the two families would come to an arrangement with a contract which led to a marriage, based primarily on the dowry system. When a man wishes to marry a woman, he must present a coibche (koib'khey - right of purchase) to the intended bride's father. The father would then in turn seek the daughters opinion in the matter and if the proposal was to the liking of the woman, the coibche was accepted. The father then divided it with the aige fine (eg'e fin'ye) - head of kindred.

The early -Mediaeval Irish Nobility had an interesting system for the protection of women in marriage. The coibche, or bride price, was continually paid for 21 years, if the marriage lasted that long. Whereas the bride's clan heads got the whole coibche the first year, the bride received one third of it the second year of her marriage and

each succeeding year received a larger portion. At the 21st year of her marriage, the wife received the whole coibche for that year. At the end of 21 years one could amass quite a fortune so, if her husband decided to transfer his affections (and his fortune)to a younger woman, the first wife could be fairly set financially. It should be noted that giving and receiving a coibche was tantamount to contracting for a sexual partnership. So when a nobleman wished to sleep with a woman, even for just one night, some form of coibche was contracted. Of course, sometimes it was contracted after the fact. Even if the union was unapproved by the clan it was considered impossible for there to be any "illegitimate children".

The two families of the marrying parties would then work out the specifics of the marriage contract. This entailed all of the properties on both sides and what level of marriage was to be contracted. There were ten levels of marriage subject to legislation with contracts that could contain many aspects that in our current society might seem odd. One could maintain more than one spouse.but one must be capable of paying for the privilege and include that point in the marriage contracts. The Ancient Irish contract of marriage was not between two people, but was between both tuath's. All of your kin and all of the spouses kin acknowlege the relationship and support it. The mores were somewhat different then. If time, money, energy, and your tuath supports, you can contract for marriage for a night, a week, a year or any number there after. You can contract for one spouse, or just one main spouse, or a concubine whom you maintain in a house, or a concubine you just visit when you are in the neighborhood, or just about any level of sexual encounters you can imagine between a couple. All of these were to protect the possible offspring and denote how they would be cared for and set up their fosterage.

The noble woman of Erin brought a hefty dowry with her to a high level marriage. Her own wedding portion or tinchor (tjin' khor) was all of her personal effects and household goods as well as her means of support such as needle work, spinning, and weaving supplies and her livestock. She also brought her tinol (tjin' ol) which included lands endowered to her from her family and goods from her friends and acquaintances. These goods generally consisted of cattle of which two thirds was given to the bride and one third to her father. Any bride who married outside her own tuath was given a tinnscra (tjin' skra), or wedding fee by the grooms tuath. This generally consisted of articles of gold, silver, copper,and brass and was paid after their first conjugal night.

The actual wedding ceremony of the Irish nobles was steeped in tradition and transcribed in their ancient mythic tales. During the first part of the ceremony there was some pomp involving the gathering of the two tuaths and the meeting of the chieftains. The Brehon Judge was present to hear the contract and make sure it was legal and fair. The contract was announced to the assemblage and agreed upon openly by the aige fine of both tuaths. The groom then gave the woman a gift of his own

making and the bride gave the groom a gift of her own making. If the man was a warrior, it was also traditional among the noble women for the lady to declare in court her love for her chosen warrior and present him with a purple belt or baldric that she had personally woven for him.

From the earliest tales of the Irish Celtic gods and ancestral heroes, a most serious aspect of Irish clan gatherings happens after the so-called main ceremony. From the dawn of their human history it has been a required skill for all good Irish to know how to throw a really great party! The legal portion of the wedding ceremony was followed by lots of boasting, riding around in chariots, a lavish display of the brides dowry, wearing of their most fantastically colored-striped-plaid-decorated clothing, lavishing one another with gifts, food, stories, songs, music, dancing... and consuming large quantities of stout beverages. When the married couple finally left the party to go to their home, they were sprinkled with oats (inspiring fertility and growth) and their friends would sing one last song (usually a drunken bawdy number because by that time everyone had been having a marvelous time for so long that they were.....tired).

St. Sebastian's Archery

Hawks Hollow
August 10-12, 2007

Reports of an abundance of game feeding off the fertile fields and pastures of our kingdom will have our band of intrepid archers returning to the same area we hunted last year. The shoot-master is contemplating new and entertaining shoots, and of course we will be having the Traditional St. Sabs Flaming Arrow Night Shoot. Shooting will begin Saturday morning at 10:00am. There will be an IKAC on Sunday morning for those wanting scores.

The site is "unimproved," which means port-a-johns, and trucked in water for washing etc. you will need to bring your own drinking water. Purveyors of provisions are only a few miles distant, in Kersey, if you forget something.

Important: Each archer must have with them at least 12 arrows for thier own use.

When: 3:00pm Friday August 10 thru 1:00pm Sunday August 12.

Where: The wooded pastures of the north-east Caerthe (Denver, Co) Take your best route to I-25 and hwy 34, go east on 34, stay on 34 around Greeley, do not take the business 34 exit into Greeley. When you come to the hwy 85 and hwy 34 junction look for the Fort Morgan exit and stay on 34 to the town of Kersey, just past Kersey look for the County Road 56 sign and turn left onto 56, follow to the dead end and turn left, follow the dirt road into the site. There will be SCA signs.

Restrictions: Fire restrictions are unknown at this time. Dogs are welcome, but must be on a leash (with someone or some thing attached to the other end) or in a pen. There is wildlife in the area, deer, coon, coyote, etc. so sensible precations to safegaurd your camp and self are expected of everyone. The river also runs close to the site, and there are old farm buildings on the site, so please be aware of where your children are. There will be a drop-off area for trash. Please have all trash in closed trash bags before leaving at the drop-off.

Wet site: discretion is requested. you will not be allowed to shoot if you have been drinking

Fees:

Adults -$9 two nights, $7 one night, $5.00 day tripper
Under 12 -$5 two nights & one night, $3 day tripper
Under 3 - Free

Reservations: In order to help our shoot master plan his shoots reservations are requested and my be made with THL Ailinn Shadowfox, (Karen Swayze), 303-452-0717, thlailinn@hotmail.com

PLEASE NOTE: There is a $3 non-member surcharge, if you cannot provide proof of membership (a current blue card or white card or publication label from the most current Outlandish Herald) at the gate. Waiver requirements will be enforced.

Autocrat: Lady Cecelia Corr Mhaire, Mary Conley, 303-433-0132, corr.mhaire@juno.com

BARON'S WAR

Barony of Dragonsspine
July 26-29, 2007

Location
Lost Burro Campground

Directions
From North or South. Take 1-25 to Dragonsspine (Colorado Springs, CO) to the Cimmaron exit, Exit 141. Head West on Colorado Highway 24 towards the Mountains. Continue through Woodland Park and through Divide to Florissant (29) miles. Turn Left on CR Teller #1, which is right next to the Thunderbird Inn. Head South for 13.4 miles to Lost Burro Camp Ground.

Site Information
Opens - July 26th 12pm Closes - July 29th 12pm Site is Wet! Campfires allowed barring fire bans Pets allowed on a leash

Fees
Reserved:

* Adult Weekend(13 and up) - $20.00
* Child Weekend(6-12) - $10.00
* Children 5 and under - Free
* Reserved Parking - $5.00

At Gate:

* Adult Weekend - $25.00
* Child Weekend - $12.00
* Adult Daytrip - $12.00
* Child Daytrip - $7.00
* Reserved Parking - $5.00

All non-member attendees will be subject to a $3.00 Non-Member Surcharge

Registration
Zafirah al-Aliyya` (Sabrina Cole)
sabrinacole@att.net
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1200 Chippewa Trail
Woodland Park, CO 80863
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Pre Registration ENDS JULY 18th!!!!!

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Co-Autocrat
THL Paul of Sutton (Paul Sutton)
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Cell: (303) 596-0785

Parking
We will have reserved parking for 100 spaces. If you are bringing a trailer and are paying for reserved parking you MUST pay for a space for your trailer as well as you vehicle!

In Service to the College of Ram's Keep (C.S.U) Officers' Roster

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Exchequer: Elena of Glastonbury (Susan Woodard) (301) 768-0440
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Fighting Marshal: open

Fencing Marshal: open

Archery Captain: open

Arts & Sciences Minister: open

Chronicler: open

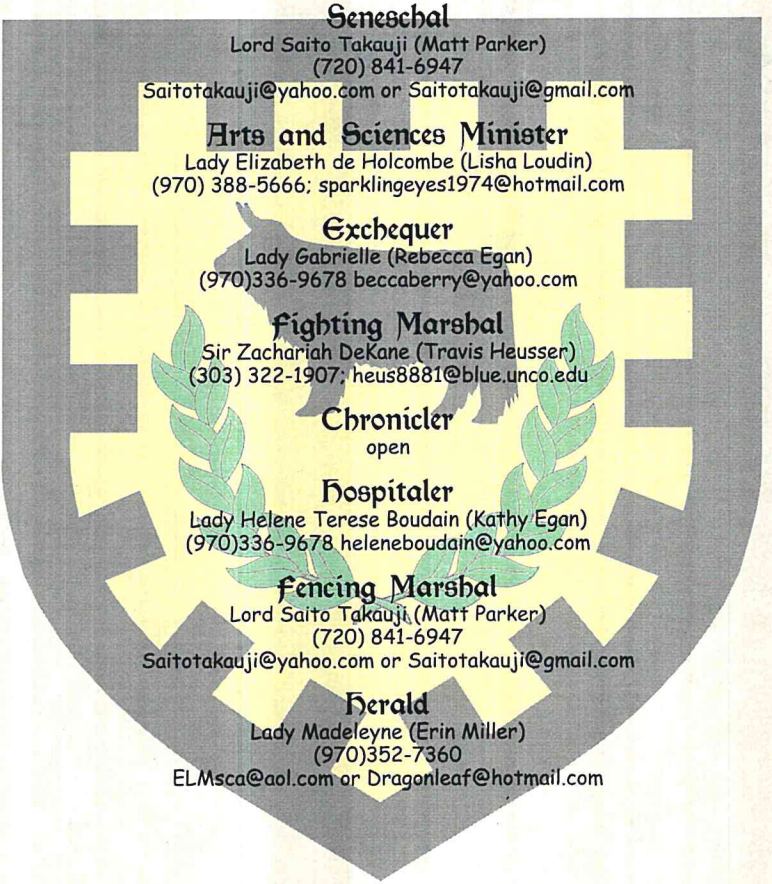
Hospitaller: open

Faculty/Staff Advisor: open

in service to the Canton of

Bothnarrach

Officers Roster
(greeley)



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2007

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